ॐ

1st May 1946.

Beloved Self,

Western culture is for one's own Self-aggrandisement; Eastern culture is for the whole world. Western culture is for power; eastern culture is for Self-realisation.

Western culture is for possession; Eastern culture leads to renunciation. Western culture turns the mind outwards; Eastern Culture turns the mind inwards.

Western culture brings bondage: Eastern Culture leads to Salvation. Western Culture thickens egoism and personality; eastern culture annihilates egoism and individuality. Sivananda

MAY, 1946.

Serve
Love
Meditate
Realize

Vol. VIII No. 5

ANNAS FIVE

New Subscribers Please Note.

A review of the magazine subscription list for this year shows that many old subscribers whose subscriptions expired by the middle of last year have now resumed their interest and renewed their subscriptions as and from the month of January. Enquiries are received from many of them for back issues from May 1945. The Society wishes to state that only limited copies of May-December are available now. As a special concession to the old subscribers all these copies are issued at the annual subscription rate for the complete set from May to December. Subscribers are requested to avail themselves of this opportunity at their very early convenience. Illuminating articles are contained in these issues : " The Only Warless Kingdom", Soul's Journey after Death, Personality and Individuality, Yoga and Science, Pancha Maha Yagna, Saiva Siddhanta Philosophy, Life of Christ, Zoroastrianism, etc , etc.

An Earnest Request.

PLEASE WATCH YOUR NUMBER ON THE WRAPPER.

BEFORE YOU CAST IT AWAY.

Most of the correspondence received from the subscribers bear no reference to the letters issued from the Society or to their respective subscription members Readers will kindly realize how much time could be saved if only pains are taken to quote their subscription numbers in all their correspondence. Every associate with the Society is given independent numbers for magazine as well as membership. He is requested to note these numbers in his diary. 2. The Society expresses its heart-felt gratitude to all the subscribers for patiently waiting and receiving the copies though inadvertent delays are caused in getting permission from the Government quarter after quarter added to the shortage of labour in the press. In certain cases, owing to the crossing of the few complaints, duplicate copies are being supplied with the earnest hope that they will be returned with the remark " Duplicate " on the wrapper. The Society rests on the whole-hearted co-operation of all the subscribers.

Lunar Eclipse.

There will be a Lunar Eclipse on Friday the 14th of June. The period of eclipse is always very highly propitious for the performance of religious and spiritual exercises. The fruits of any Sadhan done at this time are multiplied a thousand fold. All aspirants will derive immense benefit by observing fast on this day and doing plenty of Japa, meditation, prayer and Kirtan. All householders are specially requsted to worship the Lord with faith and Bhav and do plenty of charity. Group prayers have a marvellous efficacy and therefore prayers for lasting peace and universal welfare should be conducted at all the Branches of the D. L. Society as well as by all individual members and Sadhaks on this day.

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Vol. VIII No. 5 MAY 1946

THE Divine Life

SEE GOOD IN EVERYTHING

SWAMI SIVANANDA

I

Brahman or the Eternal is Infinite. His Expressions also are infinite. Allopathy, Homœopathy, Hydropathy, Chromopathy, Electropathy, Naturopathy, Ayurveda, Unani are all His expressions. All these systems are very essential. Temperaments are different, natures are different. Therefore, different systems of treatment to suit men of different temperaments are also necessary. The prejudiced and intolerant man only says, "Allopathy is useless. Homœopathy is the best system. Nature cure is better. Ayurveda is bad. Unani is good". For some, Ayurvedic medicines are suitable. For some others Unani medicines do good. For some Nature cure is quite suitable. Sun's rays, water, herbs, green leaves, steam, mud plaster, are all medicines. They are all products of Prakriti. Only names differ. The very fact that different systems of medicine exist now shows that there is something good in each system.

A busy man of the world or a weak man will find it difficult to fast for days and weeks and months. It will be irksome for him to undergo the treatment prescribed by a Naturopath for months and years. He wants immediate relief and repair. This he finds in Allopathy or Homœopathy.

Too much drugging is bad. It is always better to avail of Nature's aids. But if a drug can bring back the life of a man, when it is trembling in the balance, there is no harm in taking it.

Even molecules, atoms and corpuscles have their loves and hates, their likes and dislikes, attractions and repulsions, affinities and non-affinities. The Allopath, Homœopath and Naturopath have their own likes and dislikes. Everybody has his own whim and eccentricity to some extent. A Naturopath condemns and hates an Allopath. An Allopath dislikes a Naturopath and Naturopathy. A large-hearted doctor with equal vision and tolerance with practical knowledge of Vedanta can find good in every system of treatment and can appreciate the beauty of variety of Divine expressions, can behold the unity in diversity and utilise every system according to time and need to the best advantage.

Some Christians say that one can attain God-realisation only through Christianity and reading Bible. Some Mohammedans say that one can attain God-head only by reading Koran. Some Hindus say that one can reach the goal only if he knows Sanskrit and read Vyakarana and logic. Even so, a Naturopath says that one can attain health through Naturopathy alone. An Ayurvedic Vaid declares that one can be healthy only if he follows the Ayurvedic system. Bigotry, fanaticism and eccentricity reign supreme in medical systems also.

An Anaemic weak patient who is suffering from poverty of blood for several years can recoup his health by taking a course of iron tonic in a very short time, whereas in Naturopathy he will have to wait for a long time to get his needed iron from the articles of diet.

Every system has its own advantages and bright sides. Every system has come out

from the one Divine source. Do not fight with one another in proving the superiority of one's own system. Take the good in everything. Be tolerant. Become wise and happy. Lead a healthy life. Attain God-realisation through the instrument of a healthy and strong body.

II

Germs cause disease when one's vitality comes to a low ebb. They are present even in healthy people. Great doctors have made great researches. When their research tallies with others they place before the public their experiences and conclusions only after repeated experiments. There may be some errors here and there, but they correct them immediately. Germ is not a false imaginary thing.

No system is perfect. Nature cure is only an auxiliary or help in curing a disease. It is not a complete system to cure any kind of disease. It cannot cure each and every disease. It has its own limitations. Cases that are declared hopeless by Nature cure come to Allopaths for treatment and vice versa. Cases in intense agony and unbearable pain have to be first allayed on the spot by morphia or cocaine before any curative treatment can be administered.

A long operation requires the aid of chloroform too.

Nature cure does immense good. We can get its help also. Nature cure cannot do much in emergency, in war emergency, in the field, in relieving acutes renal colic, in strangulated hernia and in bullet wounds. Naturopaths depend upon enema for cleansing and hate purgatives. An enema can clean only a small portion of the lower and large intestines. How to clean the upper portion? An enema cannot penetrate there; This can only be cleansed by a mild laxative. Only frequent repetition of drastic purgative may damage the mucus membrane. A mild laxative is highly beneficial.

You can get help from Naturopathy. Naturopathy is a way of living but at times it develops into a fad. Adjust your diet. Have milk fast. Take an all-fruit diet for some days. Sometimes take milk and fruits. Take to walking, asans, mild breathing exercises, stopping short of fatigue. If you do not find much improvement, take some medicines to get rid of the amoeba etc. Use your discretion.

To undergo Naturopathic treatment by living on fruits is very costly. Further, it is very difficult to undergo this treatment. Mind revolts to fast continuously and to live on fruits. He who has controlled his tongue and is extremely patient can practise Nature cure.

He who undergoes Nature cure becomes unfit for Sannyasa. Everywhere he has to carry his bag of fruits. If he takes accidentally a little salt or chillis, his whole system is upset as it has become very sensitive and delicate. He cannot live on Bhiksha which is generally of a mixed character.

Have full fast on Ekadasi. Give up food and water totally. On Sundays give up salt, sugar, chillis, tamarind. Live on milk, curd, fruit. For a week live on fruits alone, all fruit diet. For a week live on milk alone, all milk diet. For a week live on three things alone, dal, rotti and vegetable. For a week live on vegetables only. For a week live on milk and fruits. For four days fast completely, but drink plenty of water. For a week have restricted diet. For a week take ordinary food. Finally stick to one kind of diet, *viz.*, the restricted diet. At intervals of two or three months have short fasts, all fruit diet, all milk diet for some days. Such a sort of training is an all-round training, and discipline of tongue.

III

Do not become a faddist or a slave to some fad. A faddist is intensely or hoplessly or terribly attached to his own pet weak theories or beliefs. A yogic student or an Allopath or a Naturopath or an Ayurvedic Vaid or a Kaviraj, a Scientist and a pliosopaher has his own fads. He will never listen to other people arguments however cogent, convincing, sound and strong they may be. A faddist develops intolerance and bigotry, which make his mind callous and hard and thus prevent his intellect from vibrating harmoniously to receive others' views. No healthy useful ideas of other Schools of thought can ever enter his mind. He takes up one idea from other Schools and tries to refute it through clumsy and untenable arguments. Abandon faddism or faddishness. Become very very catholic, liberal and tolerant in your views. Have a large heart. Give room in your heart for every school of thought and derive benefit from it.

ESSENTIAL AND NON-ESSENTIAL OF RELIGION

SWAMI SIVANANDA

Religion is the link between man and God. Every religion always established a relation between man and God or Infinite. Religion should give shelter even for the worst type of sinner. It must be perfectly tolerant, broad and catholic.

Religion lays down the laws of life. Religion teaches us how to lead a divine life. Man cannot progress spiritually without religion, just as a tree cannot grow without water and manure. Religion is the support that helps us in climbing the steep and narrow ladder of emancipation. It is the most important factor that helps the earnest spiritual aspirants in understanding the principles of oneness of life and universal love.

There is a supreme Lord, who is all-prevading, immortal, infinite, omnipotent, omniscient, eternal, perfect, ever-pure, self-existent, all-merciful, all-blissful. We can attain eternal bliss, immortality and everlasting peace by attaining God realization. All religions admit this unanimously. This is the essential of all religions

To attain God head one should be truthful, humble, pure, compassionate, dispassionate, forgiving, tolerant, unselfish, desireless, 'I' less, mine-less, generous, charitable. All religions admit this unanimously. This is the essential of all religions.

Those who want to lead the divine life should be free from lust, greed, anger, hatred, jealousy, pride, selfishness, egoism, hypocrisy, etc. All religions admit this unanimously. This is the essential of all religions.

To realize God one should develop universal love. He should have ethical perfection, self-restraint; the spirit of self-sacrifice, good conduct, devotion to saints and God. He should study holy scriptures and have perfect faith in the existence of God, in the scriptures and in the words of Guru. All religions admit this unanimously. This is the essential of all religions.

To come face to face with God one should pray and meditate regularly. He should roll the beads, repeat the Lord's name and sing His glory. He should be in seclusion sometimes. He should be in the company of the saints. He should serve the saints, the poor and the sick. He should lead a simple life and avoid all luxuries and should fast when the senses become turbulent. He should control the senses, reduce the wants and subjugate the mind. All religions admit this unanimously. This is the essential of all religions.

To commit adultery is a sin. To rob other's property is a vicious action, to tell lies is bad. To hate others is wrong. To kill another man is a crime. All these evil deeds will bring down a man to the level of a brute and throw him in infernal regions. All religions admit this nanimously.

You must be able to differentiate the essential from the non-essential in religion and philosophy, through the power of pure reason and discrimination. Then only you can be happy. The essentials of all religions are one and the same. They all agree. Religions differ only in non-essentials.

You may dress in simple clothing in any way you like. You may eat simple food in any way you like. You may dress your hair in any way you like. These have nothing to do with meditation and religion. Real religion and philosophy is beyond the senses and intellect.

Real religion begins when one has gone above body consciousness. Real religion begins when one has gone beyond the petty customs, manners and conventions. These are all meaningless social bindings. They have nothing to do for a man who has expanded himself.

Be catholic and liberal in your views. Expand. Ignore trifles. Rise above the petty customs, ceremonies, touchism and kitchenism and markism. Look to the internal fundamentals or essentials. Ignore non-essentials. Unite with all. Pull out anything that separates and divides you from your neighbours. Then you will find the unity of religion, unity of philosophy, unity of Self. Then and then alone you will be in bliss and knowledge.

The ideals and principles of all the religions are always noble. But practice needs sincerity, which is rarely found among us Many preach Buddhism, but no one gives up the desires and himsa. Many preach Christianity, but no one practises love and forgiveness. Many preach Islam, but no one recognizes the brotherhood of man. Many preach Hinduism, but no one realizes the divinity in all. Hence the world is wicked, not for want of truth, nor on account of religions; but alas! it is wicked for the lack of true followers of these Ideals and religions. If everybody instead of suggesting promulgating these old Truths, practises them, he can alone do much benefit to the world. Practice instils truths into the hearts of men, whereas preaching amuses their ears. Preaching has become the lifehood of men while practice has become their object of of scorn.

GITA SPARKS

SRI SADANANDA

(Continued from page 67)

योगस्थः कुरु कर्माणि एवं त्यक्त्वा धनंजय।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥
II. 43

Analysing the idea contained in this Sloka, we see that the Lord describes as Yoga, the evennes of mind in success and failure. He wants Arjuna to perform actions by (1) abandoning attachment and (2) being steadfast in Yoga. Here is first the negative process and then comes the positive process Abandoning attachment must precede the fixing of the mind in Yoga, which is here in the form of even-mindedness. Our mind is of such a nature that it must cling itself to something or other. Normally, it attaches itself to the objects of the world. If that attachment is to be avoided, the mind must get something else to which it may attach itself. The Lord says, let it get attached to Yoga Let it be established in even-mindedness. In doing actions with or without attachment, success or failure is experienced, as the result. Let not this result agitate or shake the mind. We can be unshaken or even-minded, only if we are convinced that our position is not in any way altered by the result. The Yoga of the Buddhi Yogin consists in fixing the mind or the Buddhi in the Atman and in the realisation that the Atman alone is unchanging; that everything else is bound to change and therefore has only a phenomenal existence. Success and failure are relative and not realities. The perception of this truth makes the Yogi even-minded and gives him the inner strength to remain unshaken by the result. Thus the teaching of this Sloka is, "Perform all actions, but let your mind get from its union with Atman, the strength to remain unshaken by success or failure." This is Buddhi Yoga or Samkhya Yoga in practice.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय।
बुद्धौ चरणमन्विच्छ कृपणाः फलहेतवः॥
II 49

This Sloka is usually regarded as instituting a comparison betwecn work done with desire and work done without desire. But if we look at the wording, we shall find that both Kamya and Nishkamya Karma are implied by the word 'Karma' in the text and both are regarded to be inferior to (what is spoken of in the text as) Buddhi Yoga. Those who desire fruits are referred to in the latter part of the Sloka. The previous Sloka has taught the method of doing action and not being affected by the results. We expect the results of success and failure only when we perform actions in relation to things of the world. But there are others who turn their gaze inwards and are in Samadhi. They pass beyond even Nishkamya Karma. Their actions are performed by the body almost involuntarily. They eat, sleep and go about with their minds away from the objects of the world. They are unaware even of their environment. They seek satisfaction in the Self alone by the Self. In Sloka 54, they are called Sthitha Prajnas. Theirs is the highest form of Yoga, spoken of here as Buddhi Yoga. The Lord says that this Buddhi Yega is by far superior to Karma whether it is Kamya Karma or even Nishkamya Karma.

In the second part of the same Sloka, it is stated that those who expect results are 'Kirpanah' *i. e.* fit to be pitied. That means that they are below those who help the world by doing Nishkamya Karma.

In the same line, Krishna says, "Buddhau Saranam Anvichcha", *i. e.* "seek *refuge* in Buddhi Yoga." The meaning is that one who is disturbed by the pleasures and pains of the world, must obtain evenness of mind by practising Buddhi Yoga. We must take particular notice of the word "*refuge*". We use it only in relation to a person who is in distress. Such a person is in need of protection and help against the enemies of Raga and Dwesha. These enemies attack only the man who is not equipoised. They drag him into the world. Taking part in them, he experiences only sorrow in the end. He must obtain shelter from these enmies only in Buddhi Yoga.

बुद्धियुक्तो जहातीह उभो सुकृतदुष्कृते।
तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलम्॥
II 50

The meaning is as follows: "The Buddhi Yogin abandons even here and now both good and bad. Therefore, devote yourself to (Buddhi) Yoga. Yoga is skill in action."

The teaching here is that in performing action, the Yogi has in his mind no distinction between what the world regards as good or bad. He does only what has to be done or 'Niyatam Karma' as is spoken elsewhere. That 'necessary' action is colourlessly done. Others may say this is good or that it is bad. But to him, it is neither; it is merely the play of Maya or illusion. Good and bad are merely appearances. It is in the nature of good deeds to attract and bind good people, of bad deeds, bad people. But the Yogi is not bound by them, because he is neither good nor bad. He is in union with the Atman which is beyond the phenomenal pair of good and bad. He has no concern with results. In fact it is the result which characterises the action as good or bad. Thus it is by not thinking of the result that one gets over good and bad even here. Yoga is spoken of as skill in action because even when the Yogi acts he is not bound.

When practised to perfection, this Yoga makes the Yogi attain one of two states. He becomes either an introvert or an extrovert. The former gets into deep Samadhi and is even in union with the Atman. He is not even aware of anything outside himself. Yet he is also performing action, though it is not perceived by others. His action is of the highest kind. His identity with the Atman (*i. e.* Paramatman) makes him live perpetually with the *chit* aspect of Satchitananda. It is this *chit* that pervades the whole universe and acts therein. He is in inseparable union with it and therefore he is also acting. He is what is later on described as 'Kritsna Karma Krit' or the doer of *all actions*. This stage is very difficult to reach. He is the fully established introvert. He seee the Atman only within himself.

The extrovert Yogi, on the other hand, sees the Atman everywhere in the universe. To him the universe is as real as the Atman itself because he regards it as the Vishvarupa manifestation of the Supreme One. He realizes the identity of the Jiva with the Atman manifesting itself all around him and is ever dwelling on the one predominating thought that just as he has made his intellect unite itself with his Jivatma, he must make—through thought, word and act-all other Jivas do likewise and enjoy Immortal Bliss. He therefore moves about as an ordinary mortal in the world but radiating spiritual light and joy. It is such a man that is worshipped as a saint and Guru. His very presence will illumine minds steeped in ignorance. The Buddhi Yogin is the most active thinker. He analyses causes and effects most accurately and critically. Maya does not lure him. He ever faces the sun of truth and sees no shadow of Avidya. Every impulse of his is well-disciplined. Every act is spotlessly pure. Indeed, he transcends all pairs of opposites, including good and bad. He attains liberation even in this life, because no act can bind him. The best example of such a person was Janaka. He is the ideal always kept before them by those who practise the art of seeing the Self everywhere.

The next Sloka says that the wise Buddhi Yogins who renounce the fruits of their actions get freed from rebirth and attain that state which is beyond all evil. This 'state beyond all evil' is the permanent state of the Atman.

Sloka 52 refers to delusion—'Moha Kalilam'. It means 'false belief'. When one thinks one can get permanent happiness from the world, one is under the influence of Moha This must be got rid of by the discriminating intelligence and when that is done, one becomes indifferent to what has been heard or what has yet to be heard. Till then, he will be shaken or affected by what people tell him.

Sloka 53 speaks about how to obtain firmness or unshakability. Is it to be got only from 'Samadhi'. ('Samadhau Achala'). Then the union becomes perfect. What is this Samadhi? It means perfect absorption of thought in the Atman. It consists in the collection of straying thoughts, integrating them and concentrating them or making them one-pointed. Because it is an intellectual process, it is called Buddhi Yoga. Once it is realized, the mind becomes unwavering and self-realization becomes possible.

With this teaching, Lord Krishna ends his exposition of Samkhya Yoga as it ought to be actually practised by the spiritual aspirant. After listening to that Arjuna begins asking questions to clear his doubts.

(*To be continued*)

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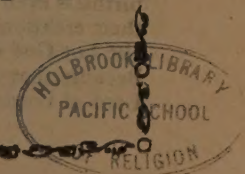
FOR

"HANDY GITA FOR ALL"



SIVA MAHIMNA STOTRAS

(The Siva Mahimna Stotras or Hymns on the glory of Siva were composed by a Gandharva King, Pushpadanta or "Flower Tooth" as he sometimes calls himself. Their literary excellence is in keeping with the spiritual heights reached by him. Pushpadanta praises the Lord in these stotras and regains the coveted place near Him having lost it due to a misdemeanour.

I have here attempted to render into simple English from the original Sanskrit the wonderful stanzas. The astounding beauty of the original hymns and immensity of the philosophies traversed by them overawed me at the beginning. I cannot do better than to adopt the first hymn as my prayer too.)

[Sri C R Pattabhiraman, B.A , LL B , (Lond.)]

1. If praise of Thee by one who does not know the mighty extent of Thy glory is unworthy then the words even of Brahma and others like Him are also inadequate ; if however all are unblameable for praising Thee according to their talent, then Oh ! Hara ! this my attempt to sing Thy praise is free from blemish.

2. Thy greatness which even the Vedas describe tremulously by the method of 'not this' and 'not that' is beyond the reach of speech and mind. Who can properly describe Thy greatness ? Who can enumerate your qualities ? By whom can Thy glory be perceived ? But to Thy form taken later whose mind and speech does not turn ?

3. Oh ! Brahman ! Can even the words of Brahaspathi the guru of the Devas excite Thee—who art the author of the supreme nectar namely the Vedas ? Oh ! Destroyer of Tripura, it is because of my belief that I will purify my speech by praising Thee that I am thus engaging my mind.

4. Oh ! Thou grantor of Boons ! Challenging Thy divinity described in the three Vedas which according to the three Gunas creates, preserves and destroys and which is divided into three forms some obstinate people offer arguments which are pleasant to the ignorant but which really are hateful.

5. Desiring what, with what body, with what tool, what support and substance does the Creator create the three worlds ? This kind of Sophistry is voiced forth, though there is no scope for it, by some perverts, about Thy divinity which is beyond reasoning or preception.

6. Is it possible for the material worlds to be birthless even though they have bodies ? Is their creation possible without a Creater ? who else but God can attempt at their creation ? Because they are dull-witted, these men, Oh ! Lord of Lords ! raise doubts about Thee.

7. Different are the paths leading to Thee like the Vedas, the Samkhya, the Yoga, the Pasupata and the Vaishnava doctrines. The people following the different paths straight or otherwise according as it may seem to them due to the variance of their temperaments reach Thee alone as the streams and rivers reach the ocean.

8. Oh ! Beautiful One ! a great bull, a wooden stick, an axe, a skin, ashes, a drinking bowl and the like are Thy sole possessions. Yet the various Devas enjoy Their various treasures given by Thee to them by Thy mere glance. Verily there is no illusion of sensual possession for those whose delight is in the Self.

9. Some say the whole universe is eternal while others that all is ephemeral. Some others there are who would divide objects into those eternal and those non eternal. Dazed by these disputations I am not shy of praising Thee. Indeed all this loquacity has emboldened me so to do.

10 Oh ! Lord of the Mountains ! Brahma soaring above and Vishnu boring below the surface failed to measure the extent of Thy divinity which became a pillar of flame. Thereafter when they praised Thee with great devotion and faith Thou revealed Thyself to them of Thine own accord. Can worship of Thee ever become fruitless ?

11. The ten-headed Ravana ridding the three worlds of enemies was eagerly awaiting armed for fresh strife. This is because Oh ! Destroyer of Tripura ! of his steady devotion to Thee which made him once offer his heads as lotuses at Thy feet.

12. The self same Ravana the cause of whose strength was worship of Thee tried to extend his valour even to Kailasa Thy abode ; a mere movement of the tip of Thy toe crushed him even in the nethermost of the world. Verily the wicked when prosperous become deluded.

13. Oh ! Beautiful one ! Vanasura who had at his service the three worlds eclipsed the glory and prosperity of Indra and this is not surprising for Vana worshipped Thy feet. What heights of prosperity cannot be reached by bowing down to Thee !

14. Out of pity for the Devas and Asuras who trembled at the sudden prospect of destruction of the entire universe Thou drankest the great poison which caused a stain in Thy throat. It is not as if this has not beautified Thee. Even a defect is praiseworthy in one who frees the worlds of fear.

15. Oh! Iswara! Manmatha the God of Love whose arrows fail not in the world of Devas Asuras and men and are always successful simply became a memorable object for presuming that you were also like other Devas. Surely lack of respect to the self-controlled bodes no good to anyone.

16. Thy dance was to save the universe—but at the thud of Thy feet mother Earth got panicky thinking that her end had come, the starry with the planets felt crushed at the movement of Thy steel like arms. Heaven groaned with misery when its sides were struck by Thy matted hair—Thy very mightiness is unfavourable sometimes!

17. The heavenly river whose foams are beautified by the stars and the planets in it and parts of which have surrounded the Earth creating islands here and there is not even a drop on Thy head. How vast indeed is Thy Divine body.

18. Earth was Thy chariot, Brahma Thy charioteer, mighty Meru thy bow, the Sun and the Moon the wheels of Thy chariot and Vishnu Thy arrow when Thou wanted to destroy the three cities which were but straw to Thee. Why all this paraphernalia. The Lord who did not need help from anywhere was merely playing with his creation.

19. Hari when worshipping Thee with a thousand lotuses rooted out his lotus eye upon finding one less. This exuberant devotion was transformed into a discus which remains alert for the protection of all the worlds.

20. The offering to Thee getting destroyed at any sacrifice Thou art the dispenser of the fruits thereof to the sacrificer. Where and when does the destroyed offering reward the suppliants if not coupled with the worship of the Lord? Realising that Thou art the Dispenser of fruits to those desiring them and having faith in the Vedas they are firm in their acts.

21. Oh! Thou Refuge for all, when the sacrificer was the expert Daksha, the Lord of created beings, the Rishis his priests and the Devas supervisors everything was destroyed by Thee who art bent on rewarding sacrifices. Verily, absence of devotion injures the sacrificer.

22. The Deva of creation once forgetting himself chased his daughter assuming the shape of a stag when she became a hind. Lord! the Deva is still terror sticken at the thought of Thee who didst become a hunter, bow in hand, even though he fled to the skies, pierced by Thine arrow.

23. Parvathi witnessed the destruction of the God of Love with his bow of flowers in his hand, in a trice like a bit of straw. If she, proud of her charms, still thinks, Oh! Destroyer of Tripura, that Thou art uxorious, because Thou didst let Her become half Thine body and this because of her austerities, then Ah! surely all young women are deluded indeed!

24. Oh! Thou destroyer of Manmatha! Thy playgrounds are cremation grounds. Thy companions ghosts, thou besmearest Thine body with ashes and a string of discarded skulls is thy garland—all these are indeed inauspicious. But then Oh! Bountiful one! You confer the greatest good to those who think of Thee.

25. Verily art Thou that supreme truth which Yogis realize meditating on the Self controlling their breath following the Shastraic directions. Upon such a realisation they became ecstatic with joy, shedding tears of wonderment and floating as it were in a pool of nectar enjoying the supreme inner bliss.

26. Thou art the Sun, Thou art the Moon, Thou art Fire, Thou art the air, Thou art water, Thou art Space, Thou art the Earth and Thou art the Self—Such are some of the views the clever hold about Thee limiting Thy qualities. But we do not know that thing which Thou art not.

27. The three Vedas, the three conditions, the three words, and the three Devas are pointed out by the three letters, A, U, M. United by the subtle sound the *Om* Oh! Thou, Refuge of all! by itself refers to Thine absolute and excellent state.

28. Oh! God! Bhava, Sarva, Rudra, Pasupathi, Ugra, Mahadeva, Bhim and Isana these eight names are separately mentioned even in the Vedas. To these beloved and effulgent names I offer my Namaskarams.

(To be continued).

GIST OF WESTERN PHILOSOPHY

(*Prof. Nand Kishore, M.A., LL. B.*)

The elastics cannot think of change and motion ; the essence of things must be permanent, unmoved and never-changing. Xenophanes is the originator of this thought. He presents it in a theological form. Parmenides develops it ontologically. Zeno and Melissus defend doctrine as the dialecticians of the school. Xenophanes (570-480) B. C. was an inspired thinker. He attacks the prevailing worship of many gods and their human character. God is a unity and unchangeable. But mortals think that the gods are born as they are, and have perceptions like theirs, and voice and form. "Yes, and if oxen or lions had hands, and could paint with their hands and produce works of art as men do, horses would paint the forms of the gods like horses and oxen like oxen. Each would represent them with bodies according to the form of each ". So the Ethiopians make their gods black and snub-nosed ; the Thracians give theirs red hair and blue eyes". How beautifully does he emphasize the limitation of human reason which Kant was to drive home centuries after ! Heraclitus speaks in the firm tones of a realized saint ; " God is one, unlike mortals in body or in mind ; without toil he governs all things by the thought of his mind. He abides in one place and does not move at all ; he sees all over, thinks all over, and hears all over, that is, in all his parts ". Heraclitus speaks Gita, as if it were, by strange intuition.

HERACLITUS

Heraclitus, you would declare, was a Vishnava and Vedantist. "God is the eternal principle of the universe in which everything is, as the One and all. God, in other words, is the world ; he is not a pure spirit, but the whole of animated nature. Also he is a crude evolutionist. He offers a natural scientific theory about the origin of the world. It was once mingled with the sea. All things that have come into being and grown arise from earth and water. The earth will again sink back with the sea and become mud. Again, will the race begin anew from the beginning.

PARMENIDES

Parmenides (born about 515 B. C.) answers the how of the philosophy of Heraclitus. How fire becomes water, water earth and earth again fire? Surely fire is not water, and earth not fire. How can something come from nothing and something become nothing ? "If being has become, it must either have come from not being or from being. If from not-being, it has come from nothing which is impossible ; if from being, then it has come from itself, which is equivalent to saying that it is idential with itself or always was ". Evidently, then, "from being only being can come ; nothing can become anything else ; whatever is always has been and always will be, or remains what it is". Hence there can be only one eternal, underived, changeless being. "It must be continuous and immoveable because space would be non-being for it to move in. What is thought is being ; non-being cannot be thought. Thought and being are identical. Reality endowed with mind. "Being or reality is a homogeneous, continuous, undeterminable mass ",—pictured as sphere,—"endowed with reason, eternal, and immutable ". All change is inconceivable. Hence the world of sense is an illusion. This is his doctrine of truth. Its conclusion is the same as that of Shanker's philosophy.

Parmenide's pupil, Zeus (490–430 B. C.) is his essential complementary. Assume, he says, that the world of sense is not an illusion. Then everything you see is real ; plurality and motion are real. But things can be devided into infinitely small parts as they can well be piled up in definitely huge masses. These small parts and huge masses are real. Clearly then multiplicity is at once both infinitely small and infinitely great. This is contradictory ; hence absurd. If being is in space, itself must be in a space ; this space must be in another space and so on. Hence the world of sense, space and motion are illusory. The same conclusion was reached by Melissus of Samos—a successful admiral.

In conclusion, this philosophy is true and would drive conviction even to-day. But science asks : " what that being is ? Please, have you got any telescope-cum-microscope to show it? Science, when it adopts this attitude, involves itself in the fallacy of putting the cart before the horse, technically known in logic as the fallacy of ' hyster on proteron '. If you ask, ultimately, what oxygen is, what the electron is, science is confounded and looks askance at you. And you say it is that. Science timidly says, " May be ".

Absolute change is impossible. Then relative must be explained. Empedocles, Anaxegoras and the Atonists sought to explain it. Their influence lasts to this day even.

(*To be continued*).

IN QUEST OF TRUTH

" One and a half years ago I took up to the practice of Gyana Yoga according to the Buddhistic methods. I gave up everything, my job and all and wanted to be a Buddhist monk but when I associated them I found that they had no actual desire internally for spiritual life. So I gave up the idea. I started practising *Maitri Bhavana*, a layman and I give below a brief description of my attainments: I use to get up early in the morning by 5 o'clock or sometimes 4-30 and sit facing the East with crossed legs on floor. Then I throw out a strong current of love to all beings living in the Eastern hemisphere and then to those in the Southern Hemisphere, West and the North and finally to the sky and the down below.

I almost see a smoke-like thing going out of my body and embracing the vast magnitude of living beings and at that time my compassion to other beings cannot be described in words. Even from my very young days I had a very loving and compassionate nature and due to this chiefly I am a failure in the material world but in spite of this I have always been fully contented and there are no such things as absolute necessities in my life.

So I was going on for about only two months in this fashion when a wonderful thing happened to me. At about 4 o'clock in morning I suddenly got up and a love and compassion came upon me towards all living beings and their sufferings so much pained me that I dashed myself on the ground and started crying. I cannot describe the strength of my loving feeling to all at that time in words. I could have given up my life for the sake of another at that moment without the slightest feeling.

From that day I was a changed man, the little lustful thoughts vanished, desire for things went down and a wonderful simplicity and serenity came upon me and what more I started seeing inside the body, I could see the heart and the lungs and the bowels within the body. There was a light burning in the middle of the heart which was like a small lotus bud. I could see how the air that I breathe go and strike this lotus flower and how it gave strength to the light . that was burning.

Gradually there arose a blue-marble—like thing from this fire within and after a few days when I close my eyes I could see this marble come out and being in a stationary position just in a line with my nose. Gradually this blue marble developed to be of the size of the moon and the colour also changed to that of white and this in turn appeared like the sun with the rays and then it started coming nearer and nearer and to-day when I close my eyes there is a light close to my face which becomes big like the clouds. Also I could see clouds like things moving in this light just in the same way that clouds move in the sky. About a month ago I started hearing a " *kroon* " like noise like that of beetle in the night and when I closed my eyes there was a wonderful rest to the head and this sound also gradually developed to that of a dynamo. A fine current of coolness use to come and enter the brain and a wonderful type of wisdom came from within that solved some very complicated things. It was as if some one was slowly murmuring some thing from inside. Again during this time I saw 3 visions one was a Brahma loka—all Gods like people were dressed yellow with turbans, a Duya Loka where there was a beautiful God amongst white clouds and he was of ivory colour and a Preta Loka where the people appeared like beggars before a temple.

Now when I close my eyes the light is there and I can fix my mind on this for a good long time.

I shall be ever grateful to you for your guidance. I also want to know whether I am going on the correct lines and what my present state is. (A Buddhistic resident of Katugastota.)

Rev. Immortal Self,

You are proceeding in the right path and progressing in the spiritual path. Visions are experiences that come and go. They are not in themselves the culminating point in the Sadhan. The final experience intuitional and direct, of the Supreme alone is the true one. Rise above the visions. When you see them, the mind will be fixed on these visions throughout the day instead of on God. Avoid these visions and thought of them. Kindly be indifferent. Substitute the thought of the Lord. Practise the noble eight-fold path of Lord Buddha. March on boldly. Cross the intense void and darkness. Pierce the layer of Moha (insatuated love). Melt the subtle Ahamkara (egoism) now. You will get Holy Communion with the Lord.

UPANISHAD FLASHES

SRI SADANANDA

(*Continued from page 88*)

स ऐक्षत यदि वा इममभिमंस्ये, कनीयोऽन्नं करिष्य इति; स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किंच ऋचो यजूंषि सामानि छन्दांसि यज्ञान् प्रजाः पशून्। स यद्यदेवासृजत तत्तदत्तुमध्रियत; सर्वं वा अत्तीति तददितेरदितित्वम्। सर्वस्यैतस्यात्ता भवति, सर्वमस्यान्नं भवति, य एवमेतददितेरदितित्वं वेद। अभिमंस्ये

Translation : He reflected, "If I kill him, I shall be making the less food". With that speech and that mind, he brought forth all this, whatever there is—the Vedas, Rik, Yajus and Sama, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore, Aditi is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food.

Commentary : In the previous mantra, it was said that Hiranyagrabha (or the macrocosmic aspect of Brahman) desired to have a second body and that the desire resulted in the creation of Time. It was also (mystically) said that from Time, speech came forth. In this mantra, the projection of the universe is spoken of. It is said to have resulted from the union of speech and mind. We shall examine the different mystic statements of the mantra one after another.

"He reflected 'If I kill him, I shall be making the less food'".—"If I kill him" is the translation of Sankara's commentary. The word used in the Upanishad is **अभिमंस्ये**'. It means "If I seek to injure". It also means "If I long for". Both the meanings can be thought of here. Taking the latter meaning, the mantra would read thus, "I long for the babe (Time), if I covet him, I shall make the less food"[8]. The idea is that if the Creator of the universe is desirous of consuming Time itself, he will get only very little enjoyment, because without the basis of Time, no object can grow. Therefore, if he wants to enjoy the universe, he must keep Time alive and fully active. He ought not to 'injure it' or 'kill' it. That is the other meaning of the word "Abhimamsye".

What does 'less food' mean? It means 'less enjoyment'. Hiranyagarbha seeks enjoyment, because otherwise he would not have thought of creating the universe. The enjoyment itself is nothing more than (1) multiplying himself into many forms and (2) remaining in each one of them. The larger the number of such forms, the greater would be the quantum of enjoyment derivable from them. If he creates only one thing, Time, and longs for the enjoyment of it and for that reason consumes it, he will have only one Form with which he can identify himself and in which he can remain. On the other hand, if he refrains from doing so, many more forms will become available for enjoyment; for, Time itself is the medium whereby the other things are projected. "From Time flow forth created things. From Time, too, they advanced the growth" (Maitri Upanishad VI. 14).

"With that speech and mind etc."

Here is mentioned the projection of the universe. This is the second body or Form which, according to the previous mantra, Hiranyagarbha desired to have. It is mentioned here as having come out of the union of speech and mind. The truth lying concealed here is that the entire universe is resolvable into speech and mind. The usual Vendantic way of speaking about the universe is to say that it is only Name and Form. Name is the word applied to an object. That is speech in relation to that object. Mind is the thought or the mental picture of its form. All things of the universe *i. e.* Names and Forms have, therefore, arisen only from speech and mind.

Speech is, in fact, only externalised mind in the form of words. Words and the objects they signify constitute the entire universe inclusive of the earth and its inhabitants, and the other worlds and their inhabitants. The beings on the earth are men and animals. The beings in the other worlds are the Devas, Asuras etc. All these are names and forms, or words and the ideas or mental pictures behind them. The most sacred of the words are mantras or the Riks. They are prayers addressed to Divine Beings, who preside over these worlds. It is these prayers that establish the connection between the minds of men and the minds of the

Divine beings. The connection itself is in the form of mutual service. Man *gives* something to the Gods and *gets* from them something in return. He makes *offerings* and *receives* the blessings of Light, Heat, Rain etc. This is the purpose of Vedic sacrifices. They are performed in the prescribed modes. The mantras to be uttered and the manner in which the offerings are to be made constitute the subject-matter of Yajus. The joy resulting through the sacrifices equally in the minds of men and divine beings is outwardly expressed in the form of songs. These songs are the Saman the third Veda. Songs can produce harmonious vibrations pleasing to the ear and soothing to the heart only if they are sung in suitable metres. It is thus that the Vedas and metres are regarded as the foremost among created things. In the universe there are only animate and inanimate beings. Inanimate things are for enjoyment by the animate. Animate beings are for enjoyment by the Jivas dwelling in them. The Jivas, themselves, are only Hiranyagarbha in the microscopic aspect. Thus it is that the Upanishad says "Whatever he projected, he resolved to eat."

"Because he eats everything, therefore Aditi is so called."

Aditi literarily means the 'devourer'. It also means the 'enjoyer'. The point to be borne in mind is that there is only one enjoyer. In our ignorance, we think we are enjoying everything. But the truth is that our body eats while our Jiva enjoys the eating. This Jiva is the same as the Hiranyagarbha or the macrocosmic aspect of Brahman, Who resides in every object of creation.

The mantra ends with the statement that "he who knows the *Adititvam* of Aditi becomes the eater of all this, and everything becomes his food". This is not a mere eulogy. It contains the highest of truths. What is this *adititvam*? It means the characteristic of Aditi. It is the nature of Aditi which reveals Him as the Eater or the Enjoyer. It is to be noted that when we eat we do two things. We enjoy the thing eaten. We also destroy it. The eaten thing ceases to exist. The taste alone lingers in our memory. When that memory also is 'eaten' or transcended by the Jiva, there is the identification of the Jiva with the Atman. Thus only the Atman survives all. There is none to eat the Atman. On the other hand, It is the sole eater or the sole enjoyer of everything. The universe is only an aggregate of all things created for consumption and enjoyment. When the entire universe is consumed in the process of enjoyment, only the One enjoyer remains. That enjoyer is called Aditi in this Upanishad. It is the same as Paramatman. The whole universe is projected for the same enjoyment. It is enjoyed or consumed only by the Paramatman manifesting Itself as the Jivatman in each of the embodied beings. This projection and dissolution of the universe is compared in Mundakopanishad to the emission and indrawing of its own thread by a spider.

यथोर्णनाभिः सृजते गृह्णते च·····तथा-क्षरसंभवतीह विश्वम्

(*Mundakopanishad I—7*).

"As a spider emits and draws in (its thread) ..... so from the Imperishable arises everything here".

He who knows this nature of *Smabhava* of Aditi "becomes the eater of all this" *i. e.* becomes identified with the One enjoyer of Para Brahman. "Everything becomes his food". The Jivatman is able to consume the whole universe. In other words, he will be able to survive all creation which perishes in its own time. He can survive even Brahma because he passes beyond the highest of worlds, the Brahma Loka. That is the ideal which is to be kept in view by all who aspire to become Jivanmuktas.

(*To be continued*).

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POTHANA'S BHAGAVATAM

(*Rao Bahadur D. Krishnamurthi B. A. B. L.*)

(*Contd. from page 84*)

10. I worship Him by serving whom after giving up their desires for virtue, love and wealth, learned men attain their desired goal, who kindly bestows an immortal body on those that approach and request Him on whom liberated souls meditate with devotion, of whose auspicious life those that have renounced worldly ties sing with their mind immersed in the ocean of joy and with a desire for nothing else, who is the great Lord. The primitive Being, who can be attained by means of metaphysical knowledge, who pervades all, who has a lofty mind, who is the supreme being, who is superhuman, who is beyond the reach of the senses who is the Lord, who is gross and who is subtle.

11. I meditate on Him who with his innumerable rays manifests in a variety of names and forms, Brahma and other Gods, all the hosts of animals and worlds and then draws them in as the fire of the Sun expands and contracts his flames or rays respectively, who becoming himself the mind and sensory organs, speeds on the course of their phenomena, whose form is not male, female or neuter, who does not belong to the species of brutes, Gods or men who is either existent nor non-existent as not being differentiated by action or quality and who in the end becomes all.

12. They say that he exists for the sake of the poor as well as for great sages, they say that he exists on all sides, but I do not know whether He who is said to be existent exists or not in my case.

13. May He who represents himself as either existent nor non-existent present Himself to me while I am doubting his presence in my case, may He who interposes on behalf of good men that are greatly troubled by the wicked interpose on my behalf, may He who looks with compassion on those that see Him not with visual but with mental eyes, look at my calamity, may He who deceives those that pray to him deceitfully listen joyfully to my prayer, may He who is embodied in various forms, who has no beginning, middle nor end, who is the support of the devoted and the Helpless, hear (my prayer) see (my calamity) think of (protecting) and come soon (for my help).

14. I worship that great person who creates the worlds, who is beyond the Universe, who is Universe itself, who can be known by all, who is all, who is not all, who is eternal who is unborn, who is the master of Brahma and who is the Lord of all.

15. I do not possess even a particle of strength my courtage failed, my vital airs have lost their seats, I am swooning ; my body is fatigued and I feel pain, I know of no one else than Thee I beseech Thee to pardon this poor creature ; O ! Auspicious Being ! Giver of boons ! Come to my help and protect me.

16. O ! Ocean of Mercy ! Thou art said to hear the words of animals, to get to impenetrable places, to respond to the call of those that seek Thy refuge and to observe everything. All this appears doubtful in my case.

17. O ! Lotus-eyed God ! who art the giver of boons, who art far from disliking even enemies, who are praised by poets and sages, who are highly virtuous who art the *kalpa* tree (a celestial tree supposed to grant all desires) of those that seek Thy refuge, who captivates the minds of the greatest saints, whose glory is unstained, or pure, I beseech thee, comest to me, showest Thy mercy, thinkest of me and savest me that seek Thy refuge. —*Pothana's Bhagavatam*

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WAVELETS OF BLISS

SWAMI SIVANANDA

TRUE KNOWLEDGE.

True knowledge is Brahma-jnana.
It is the living experience of Brahman,
The Indweller, The Inner Ruler,
Thy Innermost Supreme Self.

The wise man realizes Brahman
In his own heart,
He attains illumination,
He is freed from fear and sorrows.

He has no thought of 'I' and 'mine',
He sees Brahman in all.
All sense of duality is obliterated,
He feels oneness everywhere.

Doubts torment him not,
Delusion troubles him not,
Cravings disturb him not,
Passion touches him not.

*** *** ***

GIVE UP FEAR

Fear of Atomic bomb,
Famine, conflict and disease,
All will pass away soon,
Stand forth ! Hold on !
Be courageous, friends.

Live in God for evermore,
In God alone take delight,
And become a child of Light,
Think of God, the All-preserver,
Meditate on God, the All-redeemer.

Fear is born of ignornance,
It has no real form.
It is imaginary,
In duality only there is fear.
Rest in God peacefully
And become fearless.

HOW TO EARN MORE MONEY ?

Real inexhaustible wealth
Is the Spiritual wealth.
Attain this Supreme wealth
And be ever blissful.

Dispassion will make you
A unique rich man.
You will be in possession
Of the wealth of the whole world.

He who does always Japa
And repeats Lord's Name,
Is the Real Richman.
His wealth is immeasurable.

Material wealth is like
Broken glass piece.
It is impermanent and illusory.
It is like shadow,
And mirage in the desert.

Develop adaptability.
Waste not even a second.
Keep yourself ever occupied,
Be busy, alert and diligent.

Obey and serve your master and all.
Speak sweetly and truthfully.
Be honest and sincere.
Work hard and reduce sleep.
You will earn more money.

*** *** ***

LIGHT UP THE TORCH.

The Upanishads embody
The loftiest flights.
They are the culmination
Of Vedic Wisdom.
Attain the Wisdom
Of the Upanishads.

Light up the Torch
Of Spiritual light.
Raise above the Brand.
Hasten the March.
Sing gloriously,
Illumine the Land.

Attain the home of Intuition.
Illumine the hearts of all.
Inspire all,
With the highest ideals.

Kindle the fire of spirituality.
Assert your Divinity.
Infuse everyone with this fire.

*** *** ***

An obedient wife turns home into heaven

SWAMI SIVANANDA

[*Tek Chand, a devotee of Kabir, was conversing with Kabir one afternoon. Kabir was explaining to him the various methods one should adopt for realizing God though leading the life of a householder*].

Kabir : You can covert your own home into heaven if only you wish to do so and act in the manner prescribed in the Shastras.

Tek Chand : What, Maharaj ! Home into heaven ? I have heard many people say that it is impossible and that man can realize God only by resorting to forests and doing tapascharya for a number of years. They say wife, children, and possessions are all formidable obstacles in the way of an aspirant's progress towards his goal. It greatly surprises me to hear this statement from you—that our own home can be converted into a heaven !

Kabir : Yes, I will explain to you. It is very simple; an obedient wife is all that is needed to accomplish this task. If she treats her husband as God Himself and acts according to his wishes without even a second thought, she has the power of converting the home into a heaven. By doing so she not only realizes the goal of life herself, but enables her husband to attain Self-realisation; the children will also become the beacon-lights of wisdom and great Yogis. (Doubt was expressed in Tek Chand's face; Kabir noticed this.) I see you are not convinced. Come to my house one of these days and I will make you understand the truth behind what I say.

After about a week, Tek Chand paid a surprise visit to Kabir's house. Kabir was weaving cloth; his wife was busy with work on the thread. Kabir rose from his seat; welcomed Tek Chand with pranam; and made him sit by his side. He, after enquiring about Tek Chand's health, the welfare of his family, and the progress of his sadhana, asked his wife to bring some clay. Without a word, she left the room and brought clay. Next, he asked her to bring some ghee; this too was brought at once. He then told her to pour the ghee on the clay and mix both these well. Without even a sign of astonishment at this mysterious behaviour on the part of her husband, she did as she was told to do. She was then asked to make small balls out of this clay-ghee mixture and cook it on frying pan. Tek Chand looked on at all this, dumb-founded. When the fried balls were ready, Kabir asked his wife to throw them away; and this was done. Tek Chand could not understand what all this meant. He thought that perhaps this was the custom in Kabir's family. Kabir and his wife resumed their work.

Tek Chand : Maharaj, you promised the other day that you would show me the easy method of converting home into heaven. Would it suit you to fulfil that promise to-day ?

Kabir : Why, you have already seen a practical demonstration of what I said. It was for your sake that I wasted so much of ghee, time and labour. You have not understood yet ?

Tek Chand : Is that all ? My wife will also do likewise. Is this all that is required to convert home into heaven ?

Kabir : Yes, try it then. You will experience the result yourself.

Tek Chand returned home and immediately wanted to try the experiment. His wife was in her room playing cards with a few of her friends. Tek Chand was impatient; he had shouted for her half a dozen times before even getting a reply. When she came, murmuring at the disturbance caused by his intrusion, he told her that he had something very urgent to be done by her and asked her to dissolve the party She refused, but on persuasion, agreed to finish the play "in a few minutes". Tek Chand sat in his room counting time and planning his adventure.

When, after taking leave of her play-mates, she reappeared before him, he said :

Tek Chand : Indra, please get me some clay.

Indra : Good heavens ! What are you going to do with clay at this time ? And is this the urgent business for which you spoiled my play ?

Tek Chand : Don't argue with me now. Please bring some clay.

(Clay is brought)

Indra : Here is the clay. Now I am going back to my friends; meanwhile you verify if this is the same substance as is in your head just now. (She turns towards the door.)

Tek Chand : Don't go away. My business is not over. Bring me some ghee.

Indra : You look curious today. Your talk is equally curious. Are you in your senses ? Or, if you are feeling a bit out of sorts, shall I send for the doctor ?

Tek Chand : Nothing is the matter with me. You will yourself know a few minutes later why I am asking you to do all this. Please bring a little ghee.

Indra : All right. Please yourself. (Brings ghee). What are you going to do with this ?

Tek Chand : Going to turn this home into heaven.

Indra : Ha, ha, ha, ha! Turn this house into heaven ? It already is—if only I get my companions back ! You are really mad. I thought as much at your very sight today.

Tek Chand : Don't be silly, Pour the ghee into that clay

Indra : (Grows wild) what ? I am not going to waste the precious ghee to satisfy the fancy of a mad man like you. I am still in my proper senses. Do you think I have also gone mad ? Are you drunk today, or what ? Go into your room and lie down for a couple of hours. Then you will be all right (Takes the ghee back and goes for the door.)

Tek Chand : (Prevents her from going out) Do as I say. Don't ask any questions. Otherwise I will beat you.

Indra : What do you mean ? I won't waste the ghee and pour it on the mud.

Tek Chand : (Vehemently) If you don't do as I order you to do, I will beat you severely. Don't you want our house to become a heaven ? Now, come on.

Indra : Who has put these queer ideas into your head ? If you want you can go to the bazaar, and get some ghee and pour it wherever you like. I won't allow you to waste this ghee which I have specially prepared myself. Going to convert the house into heaven !

(Tek Chand beats her).

Indra : O! Kamala, Vasantha, Sulochana my husband has gone mad. He is beating me. Please come to my rescue. He will kill me now. All the neighbours rush into the house. Kabir also walks in. They catch hold of Tek Chand and make him sit on the bench nearby.

Nandlal : (a neighbour); What is the matter, Tek Chand ? Why are you...

Indra : Oh, he has gone mad to-day. Please ask somebody to remove him to the mental hospital. Or, he will murder me to-day.

Tek Chand : No, I am not mad, Nandlal. I wanted to convert the home into a heaven. She would not co-operate with me. So, I beat her.

Nandlal : What ? How do you propose to convert the home into heaven.

Tek Chand : You see, if a wife dutifully obeys her husband implicitly, the house in which they live will be turned into a heaven. I came and asked her to do as I told her to do (narrates all that happened) ; but she refuses to do. So, I beat her. All the people laughed on hearing the story and said that he was really mad. Kabir came forward and asked the others to leave promising to take care of Tek Chand. After the others had left, Kabir said:

Kabir : Dear Tek Chand. This is not the way to convert home into heaven. You have, verily, done just the reverse and converted your home into a hell. That house in which the husband and wife quarrel is truly the worst hell. From there all peace disappears. You can't expect to have the least joy in a house where the husband and wife incessantly strike a discordant note. I find you have not understood the philosophy behind what I demonstrated to you this morning. It is not that by exactly repeating that process you can convert your house into a heaven. By an expenditure of a rupee worth of ghee, if man can obtain heaven, then don't you think all the people on earth would convert their houses into heavens ? It is not so. The idea underlying what you saw this morning is this. A wife should always be obedient to her husband. This, again, does not mean unwillingly doing things as a penance for having married the man. What all she does should be whole-heartedly done with reverence, faith and affection. This she will do only if you win her heart by inspiring confidence in her, by convincing her of your good intentions and by satisfying her wants even before she expresses them. You must read her heart, understand her temperament, behave nicely towards her and win her affection. This will induce your wife to obey you implicitly and without the necessity of your having to apply force. The house in which the husband and wife lead such a life, is undoubtedly heaven itself.

Bhagawan Shree Nimbarkacharya His Life Teachings and Philosophy

(SRI NARSINGH DAS VARMA, LUDHIANA)

Cause of different names :

At the time of "Namkaran Samskar" the learned Brahmanas proposed that Shree Niyamanandacharya might be his name. The blessed one was first known throughout Southern India by this very rare name.

The miracle mentioned below won for him the popular name of Shree Nimbarkacharya. When our hero was still within his teens, one evening when the sun was about to set, the four-faced Creator of the Universe, Shree Brahma, in the disguise of a Sannyasin, came to the Ashram of Shree Aruna Rishi who had gone abroad and asked his wife, Mother Jayanti Devi for something to eat. The food had been exhausted, so the Rishi's wife bashfully kept silent. Realizing the situation, the disguised Sannyasin, was about to leave the cottage, when our Divine hero turned towards his mother and said "Dearest mother! The hungry monk should not be turned out without eatables or meals; otherwise, we shall have to undergo the punishment for violating the law of hospitality (Athithya Dharma), traditional among the dwellers of hermit ages". 'My beloved Son' replied the mother, 'the father is away and no roots and fruits have I got at present. If in a hurry I somehow prepare the food there is no time to give it to the revered guest before sunset. Sannyasins do not take their supper after sunset". Hearing these words, the child-sage turned towards the Sannyasin the orangerobed Brahma and said : "Swamin! I shall very quickly fetch roots and fruits from the woods, and serve them before Your Holiness. I guarantee that Bhagavan Bhaskar, the Sun, will not retire to his chamber of the West until you finish your supper with ease. Uttering this, the child sage streamed forth his glorious lustre (Sudarshan tej) and placed it on a neem tree of the Ashram from where it shone like the luminary, the Sun. Brahma, who was in the garb of a Sannyasin, was wonderstruck to see this miracle. In a few minutes, the boy arrived with roots and fruits and gave them to his mother, who submissively served them before the Sannyasin. As soon as the Sannyasin finished his supper, our hero withdrew his glorious lustre. Lo! It was pitch-dark. On enquiry, it was found that one-quarter of the night had passed. The Sannyasin and the mother of our hero both were thunderstruck by this miracle. The Sannyasi monk, who was Brahma in fact, instantaneously bestowed upon this Blessed Incarnate Lad, the honoured title of Nimbark (Nimb—Neem tree, Arka—Surya or Sun) or the "Sun of Neem tree". Henceforth, he has been called by the name of Shree Nimbarkacharya.

His third name is "Aruni Rishi" (आरुणि ऋषिः). Aruni is derived from the name was Arun (अरुण). Among the Acharyas, of Bhakti enumerated below, Devarshi Narada refers to our hero by this name, in the 83rd Sutra of his Gospel of Bhakti; "The Aphorisms on Devotion (Narada Bhakti Sutrani) : Thus :—

"इत्येवं वदन्ति जनजल्पनिर्भया एक मताः कुमाराख्य सशुक शाण्डिल्य गर्ग विष्णु कौण्डिय शेषोद्धवारुणि बलि हनुमद्विभीषणादयो भक्त्याचार्याः।"

Fearless of the world's cries, all Acharyas of Bhakti (devotion), viz., Sanat Kumar, Vyas, Shuk Dev, Sandilya, Vishnu, Kaundinya, Shesh, Uddhav, Aruni, Vali, Hanuman, Vibhishana, etc., say the same thing with one voice, what I have said." Bhartendu (the Moon of India), Harishchandra, a famous reformer of Hindi Basha, and a zealous devotee of the venerable Shree vallabhacharya, confirms this derivation of Aruni and adds that Aruni is a very ancient sage.

His fourth name met with in the Puranas is Shree Haripriyacharya. As Sudarshan is Lord Vishnu's favourite Disc, this name quite suits him. In support of this name of our Hero, I quote here from Shree Brahama Vaivarta Puranam, indicating the "Kapalabedh" system of Ekadasi Vratam :—

कपाल-वेधमित्याहुराचार्या ये हरिप्रियाः।

(To be Continued)

MAHOMED—THE PROPHET OF ISLAM

(ILLUSTRIOUS ANECDOTES)

SWAMI SIVANANDA

Prophet Mahomed was an embodiment of forgiveness (Kshama). One day he was very severely assaulted. He was bleeding from the head and the mouth. He had lost several teeth. He was nearly 50 at this time. He sat under a tree and began to pray "Forgive, God, for they know not what they do".

An Arab murdered the daughter of the Prophet. He was caught and brought before Mahomed for punishment. The Prophet said "It is not for me to judge. I am not a judge. I have nothing to do with you. If any one has committed a crime, there is another judge". The Prophet sent the man away.

A Jewess poisoned the food of the Prophet. She was caught redhanded and brought to the Prophet. He forgave her. He said "It is not for me to punish". He died as a result of poison in his food.

He was very hungry. He had only a piece of bread. A beggar came to his door. He gave him that piece of bread.

When he was declared to be King of Arabia, he said "I do not wish to be a king. I want to be a servant of the people" He always lived with the people. He lived for the people and served the country.

Once his wife complained "You are a Prophet of God. I have to do all the work in the kitchen, sweep the floor, look after the few goats that you have. Sometimes I have to mend your shoes. Why should I not have a servant?". The Prophet said "I am a servant myself. I cannot have another servant for me It is for me to serve." This silenced her.

* * * *

(Story of a Shepherd)

Mahomed wrote in the sacred book Koran thus :

"To God belongeth the East and the West. Therefore wherever thou turnest thyself to pray, there is the face of God, for God is omnipotent and omniscient."

When the Prophet was in Mecca, a certain poor shepherd from the hills came to Mecca to worship in the temple. He did his worship in his own simple rough way. He performed the necessary ablutions, kissed the stone and bowed before the sacred place. Tears dropped down from his eyes. He prayed "O adorable Lord of Love! Show me Thy face. Let me be Thy servant. Let me mend thy shoes, apply oil to Thy hair, wash Thy soiled clothes bring Thee daily the milk of my goat. Let me kiss Thy hand, shampoo Thy sacred feet. Let me sweep out Thy room".

Such simple words of the honest and straightforward shepherd offended the priest who stood near. They said to him "What blasphemy is this? There is no need of such gifts for the omnipotnt Lord". They were ready to drive away the poor shepherd.

The Prophet called the shepherd and the priests. He said to the priests "When you are far away in distant lands where do you turn your faces". They all replied "We turn our faces to Mecca". Prophet said "When you are within these sacred wall, which way there is Mecca and which way do you turn". They replied "All is holy here. It does not matter which way we turn". The Prophet said : "Your answer is beautiful indeed. Within the temple it matters not which way you turn. And in the place of your hearts, it does not matter how you pray, so long as love and reverence fill your hearts. The poor shepherd's simple prayer came direct into the ears of Allah more clearly than the prayers of yours, because it came out sincerely from his heart with intense love faith and reverence. Make room for God's poor lover near me. Let no one be ashamed to have his company. He is the most humble, pure, exalted soul".

* * * *

(Story of a dog)

Arabia abounds in dogs. The Arabs used to hate dogs. There was a dog in a dying condition. It came crying to one of the followers of Mahomed, who was an Arab. He had no means wherewith to procure some water to the dog. In the desert wells dry up soon, but there was a little pool of muddy water in the vicinity. This Arab tore his shirt, soaked it in this water, took the dog in his lap and moistened its mouth. Another Arab saw this. He went to the Prophet and said "One of your followers has touched a filthy animal,—*the dog*. He should not be received back again. He has taken a dog in his lap." The Prophet asked "What was he doing with the dog? "Well, I do not know, but I saw him moistening the mouth of the dog with a torn piece of cloth dipped in muddy water. The Prophet told him.

"He is a better Muslim than you, because he is kind to animal."

TEACHINGS TO SADHAKS

SWAMI SIVANANDA

Beloved Sadhak bold ! You are a precious gem. You are an unsmelt flower. Safe guard, preserve your pure fragrance. Offer it to the Lord, in all its unsoiled grandeour. Your foremost duty is to do spiritual sadhan All other things are pitfalls only. Beware of the deception of the lower nature. Maya even catches hold of man in the apparently elevating form of spirituality.

I am telling you for your good, for your happiness. I wish to see you succeed. I wish to see you a spiritual superman. Kick aside all these petty delusions. Draw strength from the supreme divine Guru. Resolutely turn your face towards the real Destination—the supreme Goal of your life. Proceed onward in the spiritual path. Do not wander and be caught in the midst of the alluring mazes. Shatter the bonds and get yourself free from the lower forces.

Whenever you get anger, try to keep silence and think for yourself in your leisure moments how absurd and totally useless the anger is. It benefits none, gives pain to all, spread hostiality. Think again and again Laugh at the absolute folly of the anger.

You are meant to achieve a great purpose in this life. Your ideal is different. Never have weak sentiment. Always discriminate. This alone will save you from all the pitfalls and temptations. At each step, at every moment, discriminate between the real and unreal, right and wrong, proper and improper, pure and impure, good and bad. You will be quite safe. This will keep you alert and strengthen your aspiration. You will be perfectly safe.

During concentration, you must see that there is absolutely no strain, tension or effort in trataka. While concentrating you must keep yourself completely relaxed and be calm and cool. If you strain instead of attaining steadiness, there will be opposite effect. Nerves will be irritated.

Have always fixed background of thought into which the mind can immediately withdraw the moment any wrong imagination arises. It may be OM, or your Ista Devata or some Adwaitic Sutram.

The chief cause of all mistaken notions, false conclusions and misunderstanding is thinking that there is some crocked motive behind what another person does. As a matter of fact, even if a man does actually a thing with inner motive, the spiritual aspirant should not notice it, but should judge it with liberal mind (udara buddhi) and tolerant attitude. A cheerful patience is the hall mark of the expanded heart. Santosha and Sahansheelata, these two distinguish the sadhak.

To counteract falsehood I would suggest this method. Though due to long previous habits, lies are some times suddenly uttered unconsciously, yet afterwards in a short time, you go to the person to whom you have uttered falsehood and tell him. "What I told you a little while ago is not truth. Please excuse." Persist in this practice.

Mind is the great tormenter, whenever the mind tries to take you in its circle, you must then think of the saints, who lived before and how they have had to struggle with the tricks of the mind. This will suggest some easy methods of dealing with it at that moment. The most important way of calming the mind is mental Japa. Mental Japa is the sheet anchor of the aspirant's struggle. It will enable him to tide over any trial of whatever magnitude it may be.

Whatever particular sadhana you do, try to do as quiet as possible. Never indulge in talking about it. Sadhana should never be known to anyone. Special worship, Japa, purascharana and meditation are better unadvertised. The inner sadhana of an aspirant is not known.

It is far better to believe a hundred times and be deceived a hundred times than to make the heart completely devoid of all trust and belief in human nature. Lack of belief turns a man into a cynic in the end.

A Karma Yogin is expected to be very sociable, readily pleasing, cheerful, adaptable and of pleasant speech. He must know to mix with all, anticipate one's wants and serve on, day and night. This is alright.

But could this same free attitude be assumed, when moving with members of the opposite sex. This answer is self-evident. Beware of woman.

You are a selfless server. You are to cultivate sociable nature. But there is also the most important aspect. You are an aspirant. You are a Brahmacharin. Your ideal is of the sannyasin. This should be borne in the mind always and the strictest and most unrelaxing vigilance is to be exercised, when moving with

and serving ladies. An aspirant should have absolutely nothing to do with woman. He should have perforce to serve them, then personal contact should be barest minimum.

You must know that the woman is the achintya maya shakti, meant specially to ensnare and to delude. Gold or money deludes man after he comes in their contact. But woman powerfully draws and pulls down even one who vigilantly remains aloof. No doubt, they are Devis and Mothers. That is for one who has acquired that vision, not for you. From a distance you can warm yourself in the heat of the fire. But go near, you are destroyed. It will reduce you to ashes. Remember and beware !

Of course all things are Divine and in some Divinity is specially manifest, but when the Lord said, "Sarasamasmi sagarah". He did not mean you to jump into the ocean and be drowned. Therefore the instructions of sages, even one's own Guru should be followed with the discrimination and wisdom. The Guru wants the disciple to be wise and not a fool. He gives his general instructions to suit all. He says, "Love all, embrace all But he also says." "Brahmachari should not think of a woman even in the dream."

The strange fascination exercised by women is something altogether inexplicable and dangerous. However wise or strong-minded a person may be in other matters, here he succumbs and falls miserably. Do not have any idea of service in connection with women. This way, you cannot attain salvation. The chances are rather of perdition. Be a karma yogin, but remain always as a sadhak or as a Brahmacharin, that you are—and emulate the sannyasin you are to be !

Take my advice seriously. You will not regret it. Tread with infinite care where the ground is treacherous and slippery. May all happiness be thine ! May you become calm and quiet under all the circumstances and attain the supreme state of perfect silence ! May you realize the all pervading nature of the supreme Lord !

OM PAECE !

BE DISEASE FEE

SWAMI SIVANANDA

Good health is very essential for man's success in life and Yoga-Sadhana. He who has done good karmas in his previous birth enjoys good health in this life. Good health is maintained by observing the laws of health and hygiene. He who is endowed with sufficient vital force enjoys good health. Vital force comes from the One Great Source of all life—God or Brahman. Brahmacharya, Japa, Meditation, Pranayama, Satvic food, augment the vital force and bestow good health, vigour, vim and vitality.

Man overloads his stomach. Over-eating is the chief cause of all diseases. It hinders elimination, assimilation and growth. All the organs are overworked and get diseased quickly. Hence avoid over-eating and observe perfect moderation in diet.

Food serves as fuel for this body-engine. It supplies animal heat and vital energy. Wrong food causes accumulation of waste matter, morbid materials and poisons in the system. Refined sugar, milled and polished rice, white flour, stimulants, fried articles, highly pungent and spiced dishes are wrong foods. Too much salt causes irritation in the tissues and early death. Salt excites tongue and passion. If the kidneys do not work efficiently salt increases the oedema or swelling in the tissues. Too much salt shortens life. Use sea-vegetable salt in place of ordinary common salt. You will have good health.

If you wish to attain longevity and good health live on milk and fruits. Take the juice of tomatoes, oranges and pomegranates. Give up salt, tamarind, chillies, meat, fish, liquors, tobacco, coffee, tea. Take a little salt. Give up breakfast or morning tiffin. Take one ordinary meal and another meal of milk and fruits or fruits alone at night. Take raw carrots, spinach, salads, lemons, raisins, dates, nuts and almonds.

All these are vital foods that contain maximum vitamins and nutrition within small bulk. You can get full quota of vitamins and calories without over-loading your stomach. Have health, joy and energy through such light, yet, sustaining and nourishing diet.

But you must train your system to derive maximum strength and vitality even from the simplest food like roti and dal. Too much fastidiousness about food becomes a fad. In

reality, the human system can adapt itself to the roughest natural conditions. It can be trained to be hardy.

There are people who live on handfuls of Bengal-gram or Bael-leaves or groundnut and buttermilk. They have wonderful health. They are strong too. All labourers take some bread with a little salt and chillies. They are sturdy, strong and healthy ; no milk, no vegetable, no fruit, no balanced diet ! How do you account for this my friends, dieticians ?

He who practises Pranayama for half an hour can vitalize all the cells and tissues and supply them with abundant energy. Pranayama for ten minutes is equal to taking a tumbler of pomegranate-juice, orange-juice, tomato-juice, eight ounces of butter.

Try to live on simple bread and dal, some vegetables and Gangeswater. Do plenty of Pranayama, Japa, Meditation and Kirtan. Give up the dietetic fad for vitamins and balanced diet. During Japa and Meditation abundant energy flows from the Lord within and the whole system is galvanised and vitalized.

Only those whose bodies have become too delicate for such Spartan regimen may select some beneficial natural diet of fresh vegetables, fruits, nuts, milk, etc. But they, too, if they exercise strong will, can change their food habits, and become used to hard living.

The person of strong will, fixed determination, one of firm faith, who relies fully upon the Indweller within does not care even if he gets no food. He sustains himself through his inner Power.

A Yogi is buried in a box under the earth for forty days. Wherefrom does he draw energy to keep up his life ? How does he live ? He drinks Yogic nectar !

There are Yogis who live merely by Vayu-Bhakshan (Air-eating) and who nourish their bodies through the nectar that dribbles in Yoga-Samadhi. Yogis can derive nutrition from their pure will or Akasa-Tattwa or the Solar energy direct. Modern dieteticians have no understanding of the Yogic process or method of drawing energy and maintaining the body in good health. Though there is a great deal of truth in the statements of great dieteticians and nutritionists with regard to balanced diet, vitamin, etc., still they make too much fuss. They become faddists ultimately.

If simple, healthy food is eaten, there will not be unnatural craving for stimulants like tea, coffee, etc. Indulging in numerous varieties of menu and spiced dishes makes the tongue crave for such drinks.

If you infuse tea for a long time it becomes a poison. You get tannin-poisoning. Tannin produces constipation In some tea-factories, tea-leaves are kept in a weak solution of opium before they are roasted. This is a clever commercial method to make the consumer a tea addict quickly. You get slow double-poisoning in the system by taking tea. Do not take tea that is kept for a long time. Coffee is not so poisonous as tea. Cocoa is more a food. Milk does not produce any craving but coffee and tea produce craving. Craving (Trishna or Tanha of Lord Buddha) is the cause of all human sufferings, birth and death. Therefore, give up tea altogether. If you find it difficult, take weak tea, a small cup in the morning during winter only. Brahmacharins should not take tea or coffee.

Chew five or six Bael-leaves daily. This will supply fresh vitamin to the system. It will cure diabetes mellitus also, ulcers in the tongue, mouth, etc. Chew five or six neem leaves daily. It will cure pyorrhoea and keep the mouth sweet, clean and antiseptic. Avoid injections. Promote the elimination of waste matter by doing regular exercise, long walks, deep breathing. Take sun-bath daily. Observe Brahmacharya.

These are unfailing means of keeping disease-free and energetic. Ultimately, it is the Antaryamin, the Spiritual Fountain Source in man, who is the Supreme Life-giver, Energiser and Nourisher ! He will sustain you with Divine Manna. Get in tune with Him. Be regular in Prayer, Japa, Kirtan, Meditation, Study of Gita and the Upanishads !

My Lord bestow upon you good health, long life, peace and prosperity !!!

DIVINE LIFE

SWAMI SIVANANDA

177. If there is increase of Sattva or purity you live in heaven, and enjoy bliss. If there is increase of Tamas or darkness you live in hell. You undergo pain and sufferings. Develop Sattva and attain the All-bliss of Paramatman or Supreme Being.

178. Think within yourself what the body of a woman is composed of, where its beauty lies and the origin and the end of that body. Wise men should not associate with woman or those who are addicted to woman. By contract of the senses with their objects mind gets distrubed, not otherwise. What you have not seen or heard of before cannot disturb your mind. Do not allow the senses to indulge in objects. The mind will attain serenity. Keep company with Sadhus and sages. Give up bad company. Acquire from the Sadhus devotion to the Lord and attain liberation from births and deaths.

179. Time rolls on. Days and nights, months and years pass away quickly. Just as the frog which is under the grip of the snake thinks of catching and eating insects, so also the ignorant man who is under the grip of Kala is ever thinking of indulging in sense objects. The sword of Demoeles will fall on your neck at any moment. Beware. Wake up from the slumber of ignorance and strive for attaining the highest good. God has given you another chance, this new year for your spiritual betterment and attaining the Sreya or the highest bliss of the Eternal. Be regular in your Japa, meditation and study of Gita. Stick to your resolves with an adamantine will and fiery determination and realize the Self within this happy new year. Raja Katwanga realized within a Muhurta or one hour. Why not you also? Strive, exert. Plod on. Be earnest. Be sincere. May you all attain self-realisation and become Jivanmuktas!

180. Without prior indulgence or experience the mind is not likely to fondly run after any object or indulge in any desire. If the organs of sense and action and the breath are controlled the mind will attain tranquillity.

181. Rise above your personal self. You are not in reality Mr. so and so, a Brahmin, a householder, a Doctor. Rise above your provincial self. You are not in reality an Indian or a European, or an American a Bengalee or a Punjabee. Try to feel and realize that you are the All-pervading and Immortal Self.

182. Breathe in or inhale whatever you find is good in this world. This is Purak or inhalation. Return whatever is good and beneficial for the spiritual growth and righteous life. Assimiliate it. Make it part and parcel of yourself. This is Kumbhak or retention of breath. Breathe out or exhale whatever you find bad in you. This is Rechak or exhalation. This is in essence, Pranayama.

183. Everybody longs for peace. Peace is an attribute of the soul. It is a divine quality. The enjoyment of the three worlds is nothing when compared with the enjoyment of the Peace. In Peace there are bliss immortality and eternal satisfaction. That is the reason why it is the most covetable thing in the three worlds. Peace can only be established on this earth, if, in the hearts of men, hatred is replaced by love and selfishness. This is true as much in the house or village or hamlet, a bazar as in the Assembly of Minister or council, hall of Nations or big religious conferences.

184. The attraction for women in men is born of Rajas. That unknown attraction and happiness in their company is the seed of sex-impulse. This attraction which is like a bubble in the beginning later on assumes the form of a formidable, uncontrollable wave of strong passion or sexual appetite. Beware. Generate the spiritual wave of devotion through Japa, Sat-sangh, meditation and Vichara and kill this attraction in its bud.

185. Remove the light from your room and meditate in darkness. Darkness often helps towards concentration.

186. Brahman is the original first Being who is adored by all and to whom all make offerings, who is the true unchangeable one, who is manifested and unmanifested, eternal and everlasting, who is the universe and still distinct from both the existing and the non-existing, who is the originator of all, both high and low, who is the ancient, great, undecaying one, who is Vishnu, who is worthy of all worship, pure and sinless, who is Hari, the Lord of the faculties, the guide of all.

187. In this universe, when there was no brightness and no light and when all was enveloped in darkness, there came into being a mighty Egg, the one inexhaustible seed of all created beings. It was created at the beginning of the Yuga. In it existed the true light, Brahma, the Eternal One, the wonderful and inconceivable. Being, Omnipresent, invisible and suitable cause, the Entity.

DIVINE LIFE FOR CHILDREN

SWAMI SIVANANDA

DO'S AND DON'TS.

Don't play cards. Playing cards will make you a wicked boy. Do not go to cinema. But do go to temple daily and worship the Lord. Take flowers, camphor and fruits when you go to the temple.

Don't hate anybody but do love all. Give a pie to a blind man. Wash the clothes of your parents Never become angry towards your parents and others. Anger is very bad. It will spoil your health. You will do wrong actions if you become angry.

God watches your thoughts. Don't hide thoughts. Be frank. Be pure in your thoughts, words and action.

SIMPLE LIVING AND HIGH THINKING.

O Mahadev ! Avoid luxury. Be simple in your food and clothing. Do not multiply your wants and desires. Desires and luxury are enemies of peace and happiness. Simple living will make you happy and peaceful.

All Rishis and sages have led a simple life. They practised high thinking. They always lived in God. They were ever blissful. They had divine knowledge. They were honoured by kings.

Live in God. Do Japa: Sing Kirtan. Have sublime thoughts. Be in the company of sadhus during your holidays.

ADAPT YOURSELF.

Develop adaptability. Accommodate yourself with everybody. Then only you can win the hearts of all. You will attain success in your life. If you want to adapt yourself with all you must be humble and loving.

Arrogance, conceit, and rudeness stand in the way of developing adaptability. Be gentle and soft. Be humble and simple Obey elders. Give up obstinacy. You will soon develop adaptability.

If you possess adaptability all will love you. Your master and superior will be kind towards you. You can pull nicely with your office work. You will get increase of salary. You will soon become the head of a department.

DO NOT IMITATE.

Do not imitate your brother if he is smoking. Do not use tobacco. Do not go to a beedi shop. Do not purchase cigarettees for your brother. Do not chew betel leaves.

Do not visit the cinema. You will spoil your eyes You will become a bad boy. Your character will be spoiled by going to cinemas. Wear simple dress. Keep a tuft of hair. Do not be shy to keep choti. Give up fashionable dressing of hair, wearing of pant, boots etc. These are absolutely useless, expensive and most unhygienic. Eat Simple food. Avoid chillies, tamarind, tea, coffee, garlic, onions meat, fish and other irritating foodstuffs.

STUDY BOOKS.

Dear Ram ! Study well the 108 names of Lord Krishna. It is called Krishna-Ashtottara Satanama. Get it by heart. Repeat it daily.

Then study the *thousand* names of Lord Vishnu. This is called Vishnu-Sahasranama. Repeat it as many times as possible. This will give you wealth, success in examination, intelligence, good health and devotion to God.

After this begin study of the Gita. Read little by little every day. Study its meaning. Lord Krishna will take care of you. He is always loving you very much He is your constant guide. He is the Great God.

Then ask your father what is Bhagavatham. He will tell you it is story of God. It is in Sanskrit language. Study Sanskrit language and read the Bhagavatham.

SERVICE.

Service will purify your heart and give you immense joy. Give water to thirsty persons. Help your class-fellows. Make them understand what you have learnt. Help the blind in crossing the street.

Help your mother in the kitchen. Bring water from the neighbouring well, or tank or river. Go to the bazar and buy vegetables and fruits. Wash the clothes of your parents, sick persons and Mahatmas.

Go to the hospital and bring medicine for your neighbours. Sweep the house. Clean the vessels. Distribute bread to poor people, cows, birds, before you take food. Learn first aid. Remove the thorns, glass-pieces and big stones from the road. Do not leave any work half-finished.

NEWS AND NOTES

Ashram News and Notes.—The season has changed. The pleasant winter with its usual biting cold has melted away and sweet spring has begun in right earnest. The Brahmamuhurta classes are in full swing. Number of visitors have poured in during the month. Variety of activities was carried on now and then enthusiastically.

The sacred Mahasivaratri day on the 3rd March was celebrated in a superb scale with a continuous round of Abhishek, one lakh archana, puja, naivedya, kirtan. fast, vigil and prayer, Akhanda kirtan of panchakshari was conducted throughout the night. The temple was beautifully illuminated and decorated. On the same day, a Rudri Yagna was performed at the special request of a devotee from Africa.

The anniversary on the completion of the first years of daily akhand Gita Swadhyaya at the Viswanath mandir was celebrated by the ashramites on 3rd March.

Talks and discourses on the Gita were held during the evening prayer gathering and the sacred book was decorated and worshipped with all the usual ceremonious rites. The function terminated with Gita Arati.

The joyous day of Basant Pournima, Holi, was of special spiritual significance as it also happened to be the birthday of Lord Gauranga Mahaprabhu. Worship of Chaitanya, kirtan and inspiring talks on the glory of Nama and sankirtan was the elevating programme of the holy day, which was very befittingly concluded by a Satyanarayana Katha at night. The conduct of Satyanarayana katha is now a regular monthly feature as per the request of Sri Patelji of Nairobi.

A unique japa yagna was commenced on the sacred day of Maha Sivaratri at the request of a devotee from Africa. The japa of 1,25,000 of the Mrityunjaya mantra was undertaken starting from 2nd March upto 30th March. Havan was done at the close, when sadhu bhojan was conducted and prasad also distributed to numerous devotees and visitors. Dakshina and other offerings were made to the Purohits.

On the eve of Sri Rama Navami day, daily Pat of Sri Tulsi Ramayan was commenced on the New Year day of the Bikrami Samvat and Sampoorna Ramayana Parayan concluded on Sri Ramanavami day. Bhagat Sri Shivnarayanji took the leading part in conducting this Swadhyaya with great shraddha.

A 'piyavo' (water shed for supplying water to the pilgrims) has been opened on 4th April close to the Ashram for the sake of the thirsty Badrinath pilgrims. This has been done specifically upon the request of a devotee from Coimbatore (South India). He has borne the expenses of constructing the shed which goes by the name "SIVA GANGA PIYAVO". This unique humanitarian service with the well-wishes and appreciation of the pilgrims to the holy shrine will bestow rich harvest of spiritual blessings upon the donor.

On the same day, the formal opening of the Goshala at the Society's premises, the Viswanath Bagh, was done, the function being presided over by Sri Swami Vishuddanandaji. Lord Viswanath's grace and Sri Swamiji Maharaj's blessings have made this long felt necessity of the Society materialise this day with the earnest good wishes and co-operation of various devotees inland and abroad.

With the commencement of spring, yatris pour in daily. The start of the yatra days as well as of incoming summer will put a heavy burden upon the stocks by passing pilgrim patients, as well as the resident sadhus and sannyasins of the locality. The Society's dispensary is making every effort to equip itself fully to meet the requirements and withstand all exigencies.

During the month of March, silent and unostentatious work was done at Lahore by Srj Swami Narayana. Little and short private talks, guidance and instruction were given by him to seeking aspirants and individual devotees. Sri Swami Visveswarji, an adept in Yoga and Yogic culture has gone on tour to popularise health and yoga culture amongst the students and youth of Punjab cities.

Prayers, special pujas, archan, abhishek and occasional havan for recovery and welfare of the ailing as well as the health and long life of many others have now become almost a permanent feature, due to the regular receipt of numerous written requests from an increasing number of devotees daily. The most distinguished amongst these during the month were done at the request of Sri A. N. of Vellore for the welfare of his family, Sri C. L Patel of Nairobi (Satyanarayan Puja, Rudri Pat, Abhishek, feeding of cows, bird-feeding etc.), Sri C. L. Monga of Lucknow, Sri P. G Naidu of Ceylon, (on behalf of their fathers, who are ailing) and two other Parsee devotees.

Feeding of Sahdus and Sadhaks was conducted on five different occassions at the request of various devotees, specially noteworthy being the request of Sri B. R. C. of Lahore. Here is a noble donor who opines that the felicitation by proxy to a close friend is by far better than conventional Westernised mode of arranging for a stylish "at home" or a tea-party.

Of the many visitors to the Ashram during recent months, mention is to be made of Drs. R. C. Sood of Lahore, Om Parkash Gupta of Bijnor, Nilakant Kaul of Kashmir and Ghana Shyam Munjal of Quetta, All visitors spoke on Health and medicine during their stay with special reference to Homoeopathy and Chromopathy. Valuable speeches were delivered by Rev Swami Ananda Maitreya, a Buddhist elder of Ceylon and Sri Mahadeva Ayyar, B. A. L. T., of Tirupathur.

A distinguished visitor to the Ashram was Rana Saheb Jagat Prakash Bir Jung Bahadur, ex-Home Minister of Tehri Garhwal State, who takes great interest in the welfare of the Society and the Ashram. Sri 108 Purushotamanandji Maharaj of Vasishta Guha graced the Ashram during the month.

Branch Activities. The month under review found a sweeping Likhit Japa propaganda by all the branches with great enthusiasm. More than 1,800 mantra note-books were received from far and near totalling more than 2½ lakhs of japa. Children showed a very keen interest in this mantra-writing. A young child of Mahomed, another of Lord Jesus have contributed their share in this competition and the devotion in them is very exquisite.

Elders also are applying themselves vigorously to this section of Sadhana. Ahtoor, George Town

(Madras), Royapuram (Madras), and Nagpur are some of the active branches which have successfully conducted this competition. Suitable prizes were distributed to all these children from the Head Office through the concerned branches.

During the month; (19) Amreli. (20) Erode (II branch), (21) Howrah (22) Royapuram (Madras), (23) Nairobi (24) Octapalam, (25) Park Town (Madras), (26) Salem, (27) Draksharamam branches got themselves affiliated with the Head Office of the Society and the preliminary requisites were despatched to them for effective dissemination of knowledge.

Ahtoor. This branch is doing more and more useful service, The holy Sivaratri day was celebrated very successfully with varied spiritual programme and regular monthly Bhajana and poojas are carried on with great regularity and earnestness by the members.

Barh R. S. This is a newly started branch. Highly educated and men of position have formed this branch and from the programme of their activities are expected to run the branch in the most efficient manner and in close unison with the Head Office.

Howrah: This branch through the earnest effort of Sri M. S. Jegannathan is doing a lot of work in the city. Swamiji's teachings penetrate every nook and corner. This is a centre of gathering where every Saturday night kirtan and bhajan are conducted. Especially on Mahasivaratri day, many bhaktas, including ladies and children took very active part in the Divya Nama Sankirtan.

Sahitya Siromani Sir A. Ramamurti of Udayaloor delivered Upanyasam on the day. The fifth anniversary of this branch falls during the coming Easter.

Fyzabad. At a meeting held on holy Sivaratri at the residence of Sri Arjunlal (Vice-President), a programme of Sadhana, bhajan, spiritual discourses and distribution of spiritual literature was successfully carried out. Many instructive and inspiring talks were given. At a second meeting on 13th March at the residence of Rai Bahadur Pundit Ramsarn Misra, President of the local D. L. S. branch, kirtan and Ramayan Pat was done and Sri Swamiji Maharaj's stirring message "Wake up retired people" was read out to the gathering. The playing of Sri Swamiji's kirtan records was a feature of the programme.

St. Thomas Mount (Madras). This branch has opened the "Sivananda Library' as an effective means of spiritualizing the mass through circulation of spiritual books. The propagation of spiritual ideas through such a library and reading room is an extremely practical means where direct contact with Saints and Mahatmas is not to be had. A unique feature of this branch's work is the occassional distribution of fruits and sweets to the ailing patients and sufferers in the non-paying wards of the General Hospital, Tuberculosis hospital etc.

Mehsana (N. Gujrat). The sixth anniversary of this branch and of the Kailasapathy Bank Unlimited, Mehsana, was celebrated during the first week of March under the presidentship of Sri Swami Santoshanandaji, Various learned and informative lectures were delivered on the necessity and utility of leading a divine life. Message of Sri Swamiji specially sent for the occasion was read and explained in Gujarati very nicely. The Kailasapathy Bank has collected up-to-date 86 lakhs of mantras.

Malleswaram. The Sadhana day for the month of Marach was observed on Sunday the 31st March at Sri S. R. Kulkarni's house. Swadhyaya of complete Bhagavad Gita and discourse on Soham Japa (by Shripad Swami of Nanjangode) were some of the important items of the programme.

George Town (Madras). Invariably on every Sunday and on all other days which find some time for the busy people to spare, lectures and discourses are being arranged by this branch. Every month is fully packed with varieties of programme. Prof. K. Rama Gopal and Sri Ramakrishna Sastrigal show very much interest in the welfare of this branch. Prof. K. Rama Gopal delivers lectures on topical subjects as Varnashrama Dharma, Iswara Asthithvam etc. Ramayana is throughly analysed by Sri Ramakrishna Sastrigal Canto by Canto and expounded to the audience in fully convincing lucid presentation, Pt. K. Yadunathachariar holds discourses in Tamil on Upanishads such as Kena and Katha.

Royapuram (Madras). This branch started by Sri E. Gopalakrishnamurthy through his own individual effort is gaining popularity throughout the Railway circle. More useful service is being rendered by this branch. More than 400 copies of the Divine Life magazine are being distributed by this branch every month. Deliverance of messages on various occasions and ceremonies forms the prominent activity of this branch. To make a special mention, the president of this branch was requested to deliver the message of blessings to a Christian couple and represent Sri Swamiji Maharaj on the occasion.

Sukkur. A meek and silent devotee of the locality is doing tremendous work in the propagation of spiritual knowledge silently and calmly. Interested very much in the proper moulding of the children of the day, she stands for their proper education through the Society and has donated frequently for this work.

SPIRITUAL CALENDAR.

May	17	St. Thiruvalluvar' Day
	19	Tirugyana Sambandar Day
	27	Ekadasi
	28	Pradosha
	30	Amavasya (New Moon)
	31	A. K. Ganga Puja
June	9	Ganga Dussera
	10	Ekadasi
	12	Pradosha
	14	LUNAR ECLIPSE (St. Arunagiri Day)

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Inserted by the Chairman, The Sivananda Diamond Jubilee Reception Committee, Rikhikesh.

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